



OCCASIONAL PAPER. No. 16.

Cambridge Mission to Delhi,

IN CONNEXION WITH THE S.P.G.

GENERAL REVIEW OF WORK
SINCE 1881.

BY THE

REV. G. A. LEFROY, M.A.

OF TRINITY COLLEGE AND THE CAMBRIDGE MISSION.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.

1890



DEAR DR WESTCOTT,

When I was at Cambridge last year you asked me to furnish as the next Occasional Paper something in the way of a general review of our work and position of the last eight or nine years, shewing especially the steps of progress which we have been enabled to take during that period and the directions in which we are now most conscious of the need for further development. In the year 1881, Bishop Bickersteth of Japan, then our Head, sent you such a review of the four years which had elapsed since the Mission had definitely started with the arrival in Delhi of himself and Murray. Since that time our Occasional Papers and other efforts (meagre at best if the opinions on the subject which I found current in Cambridge must be unreservedly accepted) to keep you at home acquainted with the movements, the hopes and needs of our work out here, have been confined almost entirely to the treatment of single topics, specific and individual branches of our work. It can therefore scarcely be questioned that the time for something of a more general and connected summary and review of the events of these years has come, and this I will now attempt, in such time as I can command for the purpose, to present. I cannot refrain from saying at the outset how great and continuous has been our sense of loss in the removal of Bickersteth from his work here—ordered though we can well believe, and in part see, that it has been for the larger service and greater strength of Christ's Church as a whole. Still we cannot escape the sense that had it fallen to him to make this review of the Delhi work once again, as he did in 1881, the record of work and progress would have been different in many marked and tangible ways from what it can be now. To one other sense of sore loss now hanging over us I must just allude in passing. Next to the loss of Bickersteth the greatest change which has come to the Mission, the most serious crisis through which it has passed is that which is now involved in your removal from Cambridge to Durham. You cannot know what a source of strength and support

it has been to us through these years to feel that we had you at our back committed definitely to the work, with a keen and, as experience has again and again proved to us, an unflagging interest in it, ready at all times with counsel, help and encouragement. When you leave Cambridge we know that this cannot continue to be so, at any rate, quite in the same way and to the same degree as of old. We comfort ourselves however by feeling that this change is itself another of the signs of God's good hand resting upon our English Church, a token that His purposes towards it are good, and that in the well-being and gain of the whole the part too must eventually gain. We know too quite certainly that even amid all the calls and cares of Durham work India, and not least our own Mission to Delhi, will continue to occupy a place scarcely secondary in your thoughts and prayers. Now for our work—

I. *St Stephen's School and College.* This must necessarily take the first place, not only because it always has occupied such in our own thoughts and plans for our work, but also and still more because the experience of each year is telling us, I believe, more and more that in no other way have we, at any rate as yet, got into such vital touch with any section of the people, in no other way can one get the same opportunities of persistent progressive and, as one must needs believe, irresistible influence as we do get with our pupils and students in School and College. You know, I believe, that I am myself rather drawing off from this kind of work and trying to get, by Bazar preaching, ordinary intercourse or whatever means, among the adults of the town, especially those who have not been touched by English education and whom one has to reach wholly through Urdu. I speak therefore as one in no sense committed to this special educational work. And yet I never return to it, after some break in teaching (as I did for instance this morning for the first time after my return from England) without feeling that in no other place or way do I get the same opportunity of closest personal touch with and influence on minds just in the most receptive and favourable conditions. The more too one comes to realise the extraordinary degree to which, in many respects, the people of India have become demoralized and have lost their hold on many of the most elementary principles of right and wrong, the more one sees how essential it is not only to preach the saving truths of Christ but to recreate as far as possible the entire character and tone and mental standpoint. Idolatry, pantheism, fatalism and many more equally injurious habits of thought or action seem to have weakened the whole moral facul-

ties and obscured the most elementary moral perceptions to a degree which it is difficult for us often to realise or believe. To take an instance of the simplest kind. Any day talking in the Bazar if one brings up as against the Hindu the wickedness, the follies and immoralities of Krishna, one of the best known and most widely recognised Incarnations of the popular worship, one is met at once by the reply, given in utter simplicity and complaisance of mind, "O but then he *was* an 'avatar,' an Incarnation, and therefore the laws binding on poor weak mortals like us must not be supposed to be of force for him too. No doubt if we acted so we should be most wicked and should expose ourselves as you say most justly to shame and punishment, but Krishna was a god and so he might do as he liked." I venture to say it is not easy for the English mind even to conceive a position like this in which religion is so absolutely divorced from morality, that the very fact of being a god is claimed as the sufficient justification of utter lewdness and foul immorality. But does not the thought of such a state of things existing help you to realise what are the conditions, what the difficulties of preaching a gospel like the gospel of Christ to such minds, and is it not easier to see how essential it is to get a hold of as many young minds as possible and recreate some kind of moral faculty, some basis of religious thought by that continuous personal influence and that general development and education of thought which is for the most part only possible in institutions like our School and College? It is significant that such an argument as that I have referred to above, which may be and is given placidly and without any suspicion of inherent weakness in the Bazar, would *never* now be attempted in either School or College. They have at any rate got beyond that. Their own truer instincts tell them now that such a position could involve nothing but ruinous defeat all along the line. But it is not only in a single point of this kind that we are able to note the progress of thought and the growth of the religious faculty in our students. We have not indeed, as you know, been permitted as yet to see that visible fruit for which we so earnestly long and pray in the actual conversion of individuals to Christ and admission to His Holy Church. Nothing short of this can possibly satisfy our deepest aims and longings, and may God grant us, as we are sure He will, this great blessing and encouragement as soon as ever He sees our work and the hearts of our students to be ripe for the actual sending of the Spirit of Life. But meantime, and short of this, we cannot but be conscious of, and

greatly thankful for and cheered by, a very great change which in the last two or three years has come over the general tone and standpoint in religious matters of the pupils in the College and higher classes of the School, and which, whether it yields at the present time individual conversion or not, *must* mark a long step onward in the preparation for and hastening of that consummation. The light flippant objection to our Christian teaching, the assumed matter of course antagonism is almost wholly a thing of the past. There seems a general sense that the message, even if not absolutely true in the sense in which we hold it to be so, is yet deserving of all respect and pregnant with helpfulness and teaching for themselves. Their questions are often directed to removing a real and honest difficulty which our words may have suggested to them. Beside this general change of tone there are individuals who we feel have got much farther, who are certainly not, whether they are clearly conscious of it or not themselves, far from the Kingdom of God, who have entered more deeply into who and what Christ really is, and who are kept back from avowed discipleship almost wholly by the fearful lack of individuality and moral courage and resolute determination of will which has eaten into the very being of the nation. The one thing as it would seem which could strengthen their will and nerve them for the tremendous wrench and effort which is involved, for any of at all the higher classes in this country, in the open profession of Christianity, would be that deep sense of sin, that consciousness of moral responsibility and guilt and consequent longing for a Saviour, which drove Christian from the city of destruction, but that is just what seems to be practically non-existent in the country. Indeed when we consider what the dominant teaching for centuries past has been, it would be wonderful if it still survived. In any case though have we not in what I have said above sufficient cause of thankfulness and good reason to persevere in courage and the fullest certainty of eventual success? It is this growing sense of the vital importance to our work of an educational institution that has made us for long so anxious to get a better site and healthier and more commodious premises for the College. This as you know we have at last, by the kindness of Government and the support of many friends, been enabled to secure, and the actual erection of the building will be commenced we hope in a few days. The foundation stone was laid some weeks ago, with a few most kind and helpful words, by Sir Charles Elliott, Head of the Public Works Department to the Government of India.

The greater part of the money needed for the erection is I believe in hand, but I hope that our friends and those who are identifying themselves with our work here will remember how large the outlay on furnishing suitable educational arrangements, apparatus, etc. will necessarily be, and enable us to carry these most important matters through in a fitting and satisfactory manner. The numbers of the College are still very small—about 50 at present—but this is owing to regulations for increase of fees &c. recently introduced by the Government together with uncertainty in University examinations which are affecting higher education throughout the Punjab. A general increase, if a gradual one, seems certain in the future.

II. *The Boarding-House and Hostel* for Christian students in St Stephen's School and College continues to prosper under Wright's management. The numbers are still very small (twelve I think in the School-House and two in the Hostel), but their general tone is certainly very much higher than it was and they are making progress, steady in their educational work, rapid in the not unimportant department of cricket. A considerable proportion of the school eleven was this year furnished by our Christian students. They are also being drawn more from the higher classes of native Christians—a change in every way most desirable, and which *inter alia* enables the Boarding-House to be more nearly self-supporting than hitherto, though it is still a long way from that desirable financial position.

III. *The Readers' Training-School*. Turning from an educational work which addresses itself primarily to the higher classes of the city to that which is rather intended for the lower, I come to the Readers' Training School which was established some eight years since under Carlyon's supervision and is now located in our compound. You know the need it was created to supply. Long before our coming out Mr Winter had established in many places among the Chumars both of Delhi and the surrounding districts little schools of the very simplest type possible, but just intended to bring to those poor people the only form and degree of education which they are probably in their very degraded condition able to receive. A considerable difficulty was experienced in finding teachers for these schools and at first a very scratch lot had to be got together, of whom the intellectual qualifications were not always, we may venture to say, the most prominent. It was to meet this need that the training-school was established. Christian boys—usually those drawn from this very caste—the Chumars—and who have received their earliest education in the schools under question, and shown there some

intellectual and moral capabilities, are brought into our compound and put under a course of training for three years in both secular and religious subjects. We have been fortunate in securing for the master of the school an old native Christian with some very special qualifications for the work. There are only six students in the school at present, and there seems no likelihood of their numbers swelling. This is due partly, I think, to a want of reciprocity—of sufficient give and take—which is too prevalent among Missions and which often leads—whether intentionally or not—to the same kind of work being taken up in a half-and-half kind of way in a number of different centres and done weakly in all, instead of each Mission contributing its element, strongly, to the common life of all. Partly also it is in this particular case due largely to the fact that the demand for “readers” (as these primary school semi-religious teachers are usually called) of this standard and type is at present but very small in the districts around us, as, to the best of my knowledge, no neighbouring Mission has worked out anything answering to the system of low caste schools established in the Delhi Mission. However, whether many or few, they are being trained in a way which not only, I hope, gives them a certain amount of head-knowledge, but is calculated to really form their characters and give them a somewhat deeper and more living hold on the Faith, and if this is so the work is bound to justify itself.

IV. *The Chumar-Christian Congregations.* Of these poor people I will say very little chiefly because Mr Winter, in two or three of his recent papers, has dwelt at considerable length on the process we have been passing through and the present position of affairs. I may just say shortly that after the considerable numbers that were baptized from the Chumar (or leather-working) caste between the years of 1875 and 1880 it soon became evident that if the grossest scandals were to be avoided, and the reality of the Christian profession in any degree maintained, the introduction of some kind of disciplinary rules was an absolute necessity. These from time to time during the last three or four years have been gradually brought into operation, in each case the utmost effort being made to carry with us the conscience and better feeling of all the truer section of the flock, and in any case not to move too far in advance of it. The rules have dealt with the most elementary and vital questions, e.g. attendance at idolatrous feasts or ceremonies, giving and taking in marriage the children of heathen parents, &c., &c. The result of these rules, together with some other causes that have been more recently operating, has been sad enough. A large

number of former nominal adherents have dropped off, and the present muster-roll of Christians of this class in Delhi, if all agents or others connected in any pecuniary way with the Mission be counted separately, would be a very small one. Still whatever the result we must—as we all do—hold it to be gain, for I do not believe that anything which has been done can be considered to have quenched even the smallest flame of real faith and genuine discipleship. It has been simply the sifting out of the wholly unreal and dead portions from the more living mass. The future of the movement in this direction depends entirely so far as we can judge on the vitality and genuine Christianity of the present survivors. If they are sufficient, and sufficiently strong to give a fresh impulse to their old heathen caste-fellows, it can scarcely fail to be of a much more genuine intelligent and permanent kind than was the wave which is now—in so considerable measure—passing away. At present things are entirely at a standstill—so far as additions from outside are concerned—and this is undoubtedly best while we are consolidating so much as we may of the ground already gained.

V. *The Catechists' Class.* The weekly Bible-Class in Urdu for Catechists and some of the vernacular school-masters which Bickersteth started I still continue, and value it increasingly. The need of our Mission Agents—next to a deepening of their spiritual life and a more definite sense of Consecration in their work—is undoubtedly more systematic and clear doctrinal teaching than they usually get. The vagueness of many of them as to Church doctrine and Bible truth is simply astounding—teachers though they are supposed to be of others, and largely as the tone of the nascent native church must be set by them. In point of fact I believe myself it would pay very well to give up a second evening in the week to instruction, e.g. on the Creeds, or to a consideration of the best methods of Bazar preaching (in which several of them are engaged), the best answers to popular objections and to the preparation of sermons. This I know was what Bickersteth was longing to do before he went, but it has never been done yet. There is of course the double difficulty—first of securing oneself amid the multifarious engagements of Mission-work time for such real preparation as would justify the summoning of the class, and secondly the interruption, to a certain extent, of the work of the men. The second point however I am not inclined to rate high, my own very strong conviction being that what we want is not so much a greater number of hours of work as greater keenness and fitness both spiritually and intellectually in the instruments

themselves, and I am convinced the experiment if once tried would soon justify itself. The weekly class moreover has another advantage, second only to the opportunity it affords for imparting definite instruction—if second to that. The difficulty of getting really into touch with the native mind, understanding them and getting them to understand us, is one which lies in the very forefront of all our work in this land. The difficulty of course must always exist in any contact of alien races, but it is brought to its height when the races so brought into contact are so infinitely far apart in all that constitutes national characteristics as Englishmen and the natives of this land are.

A greater contrast from almost every conceivable point of view it would be I think hard to imagine. How terrible a source of difficulty, misunderstandings, injured feelings, irritation and hitches of every kind in our work this is you can easily conceive, and we cannot but set the highest store on any opportunity of meeting which tends to lessen it and bring us both more nearly into touch and mutual understanding with each other—and to me the weekly class has been very notably an opportunity of this sort. Miles apart as in many respects we still are, and I fear must always remain, still in our discussions, often discursive and wandering to a degree, in this class, our references to difficulties in home life or in the Mission itself as well as in the Bázár—an unfolding often of thoughts that have lain rather deep in the heart—we have been drawn more closely together than in any other contact of which I am aware, and I therefore value it proportionately.

VI. *English Bible Reading.* For the last two years there has been held also a weekly English Bible-reading, conducted sometimes by Allnutt sometimes by Kelley, to which the more educated Christians, of an altogether higher stamp and larger intelligence, being for the most part teachers in our own School and College or in the Government School are invited. It affords doubtless an opportunity of meeting similar in many respects to the class of which I have just spoken, while naturally much more advanced and deep Christian thought can be imparted.

VII. *Readers' Classes.* The system of instruction for those actually engaged in the Mission work as Readers, which also we owe to Bickersteth, has been carried on and developed. It falls under two heads.

(a) The classes for the "In-readers" as they are called, i.e. those who are stationed in Delhi itself or the suburbs,

(b) for the "Out-readers," those i.e. whose work lies in the district at distances from Delhi varying from five to twenty-five miles. For the first there is regular instruction every week for two hours on Friday evening in religious subjects (at present Kelley is giving this) and two hours on Saturday morning in secular subjects.

For the second or out-readers' division other arrangements have to be made, as it would cause too serious an interruption to their work to summon them every Saturday from their outlying homes. We therefore have them in for three days at the beginning of every month—always including a Sunday—to give them an opportunity of taking part in the worship of the Church as a whole, and also to give them such instruction as the time permits of. Since however this is necessarily very limited we supplement it by a scheme, the hint of which we got from Bishop Selwyn's life. While the harvest is being cut in April the schools in the district are almost entirely deserted; the chance of earning a few pence by the labour of even the smallest boy being one which these poor people can by no means afford to lose. During this month therefore Mr Winter closes the schools, we bring in all the readers, lodge them together in our compound, and arrange for regular daily Services, as well as for regular and so far as may be really thorough instruction. At the end of the month an Examination is held for both out- and in-readers and all promotion in pay depends (subject to the general conditions of good conduct and satisfactory work in his school) on the place they take in this examination, a proportion of two-thirds marks securing a rise of Rs. 1 (about 1s. 6d.), and of half marks a rise of half a rupee in their monthly pay. From this system we believe that very great benefit has accrued, and we are doing our utmost to raise the standard a little year by year.

VIII. *Bazar preaching.* Few branches of our work are attended with greater difficulty than this—difficulties so many and great, that many missionaries have been induced, I believe, either to abandon it, or at any rate assign it a place very secondary in their labours to that which it once occupied. While fully appreciating and admitting the force of what may be said against it, I yet cannot believe that a method sanctioned I conceive by the practice of almost every great missionary life in every age of the Church should be abandoned. I continue it myself chiefly as bearing a public witness—at whatever value more or less that be reckoned—to the Faith, and secondly on the ground that beggars must'nt be choosers, and that with the extreme difficulty that exists for us in any attempt

to get contact with and influence on the masses of adults in the city we dare not abandon our method, however unsatisfactory, till we get another and better one. And at present it is very hard to see what the new method is to be which is to supply the place of the old. Certainly a continuance of a scene we went through last night would test an adherence to the practice severely. Haig and myself went to preach in the evening in one of the central Bazzars of the city. We had commenced but a short time when a blind Mahomedan preacher—a noted and most stubborn antagonist—came and stood scarcely five yards off and commenced in the most strident tones pouring out a mass of what to us at any rate (whatever it may have represented to him) was the foulest and lewdest blasphemy about the Holy Trinity, the Incarnation of our Saviour, &c., &c. From this he proceeded to deal in a way more explicit than complimentary with the personnel of certain portions of the Delhi Mission. It was very difficult to know what to do. To reason with him was impossible. To withdraw at once would have meant that every preaching in future would be liable to be put an end to by a similar method, to stand silently and listen to such ribaldry was intolerable and scarcely calculated to do much good: we therefore continued our discourses, one after the other, trying entirely to ignore him and keep to the subject matter of the Bible, thus at any rate giving those who could distinguish both the opportunity of contrasting methods and subject matter of Christian and Mahomedan preachers respectively. Two or three times we shifted our ground, moving some yards one way or the other, but his simple object being to interrupt, he immediately followed and stood up again at our side. Once when Haig standing about a couple of yards from me on one side tried, just by standing there, to prevent his getting nearer to me than that, he definitely hustled Haig and tried to force his way past him. Owing however to a material difference in bulk and build, an attitude of purely passive resistance on Haig's part sufficiently met the difficulties of the position. Of course in acting thus he is bringing himself within the arm of the law and it may be necessary to invoke it, but one feels that the victory will be more real, if by simple patience and continuance one can put him to shame and divert him from such an unseemly practice. That the majority of the bystanders did thoroughly disapprove of his action, and that their sympathies were being more genuinely won to us than they would have been by a great deal of quiet unopposed preaching on our part I am convinced,

while he had a few men backing him up I heard constant remonstrances with him of both Hindus and Mahomedans, to which however he turned a deaf ear. And I honestly believe that *any* opposition—however coarse—is better for us than the listless indifference with which our message is too often met. None the less it makes it the more important for us to carry out another of Bickersteth's schemes for which he left money funded, but which has long hung fire, though now at last we are really taking it in hand in earnest: that is to secure a preaching Hall in some one of the main thoroughfares of the city, so situated that we might commence perhaps at the raydar, in the Bazar, almost as at present, but then as soon as a crowd was formed, draw back into the hall and get them seated there. Not to speak of the physical saving, for the fatigue of speaking in a crowded bazar is very great, you get a much better hold of the people, are able to secure a more continuous and attentive audience, and to regulate discussion and debate better than is possible in the other way. The Scheme has been tried in various other Missions, and always I believe with success. The site is the chief difficulty, as the price of land in Delhi is going up by leaps and bounds, but this we hope soon to overcome, and if so the building will be put in hand at once. A preaching station has been instituted for the last two years by Carlyon and Haig during the hot months that they are in Delhi, close to the banks of the sacred river of Jumna, to which crowds of Hindus flock down every morning to bathe. There are some rather special difficulties in securing an audience, as the recent contact with the water induces a disinclination—partly physical, perhaps partly ceremonial—to stand about long on the homeward road. Still it is a place where one ought to meet the more religiously minded of the Hindus, and this should be useful.

IX. *Contact with the upper and more educated classes of the city.*

This is an aim which we have always set rather specially before ourselves and one in which we have so far at any rate signally failed. The School and College of course bring us into contact with the younger portion, but the difficulties of even finding out and meeting, much more of getting really to know, the more adult sections of the community seem extraordinarily great. Of course in common with other missionaries we suffer from the gulf there is, in little everyday matters of living, house arrangement, customs, &c., between their lives and ours. Whether in addition to this there is in Delhi a singularly conservative tone which is antagonistic to all unnecessary

meeting with foreigners or approach to religious discussion I do not know—we sometimes think so. A Literary Society has been recently started, or more correctly resuscitated, by gentlemen of the class I refer to, which seems likely to afford a rather unusually good opportunity for a certain kind of intercourse though not of the most direct and satisfactory kind—still we must value what we can get, and two or three of us have joined it to see what will come of it. It was this same desire—to get at any rate into some kind of contact with such people—and this same difficulty in effecting such, that induced me after much thought and consultation both out here and at home to accept some years since a seat on the Delhi Municipal Committee. If my experience since then has taught me more clearly than I saw before how much may be urged against such action, it has also shown me opportunities of gain and good such as I did not at all anticipate. Most of all perhaps I would say that by meeting naturally with many native gentlemen on a footing of pure equality and for general business purposes I have been able to understand them, to enter into their method and processes of thought, to see them as they actually are, in a way which I believe would scarcely have been secured by any amount of avowedly religious intercourse, with the ring of conventionality and formalism which so inevitably attaches to most of such out here, with the exception of course of the very few genuine earnest religious enquirers. Such experience I believe I have in measure gained, and I cannot doubt that it ought to increase our efficiency in dealing with them on other, and distinctively religious, subjects. The difficulties attaching to the whole question however I fully feel, and am not by any means clear in my own mind whether it is really best to continue in the municipality or not.

X. *Itineration.* The work of visiting—chiefly in the cold weather—the very fine agricultural classes which abound in the neighbourhood round Delhi is one to which as you know our thoughts have been latterly directed in a very special manner. At present Haig and Carlyon—with Kelley at times when he can be spared from the school—are told off for this work. It is restricted to the cold weather by purely physical consideration, as much of it has to be done in tents moving from village to village and preaching as you go, and this mode of life is practically impossible for the European except during the cold weather months. Carlyon is just starting now on a month's tour to see what can be done from the shelter of the few more substantial “Dâk bungalows” or rest-houses which are dotted—at wide enough intervals—over the district. He will take

out a horse with him and try to visit in the early morning and after the heat of the day in part such villages as may be attainable from each such centre. How desirable it is to keep up touch in this way and not let the entire six months of the hot weather—with their highly soporific tendencies and solvent properties—intervene between one religious lecture and the next you can easily understand. This whole question however is bound up with the difficulties of itineration from a city centre. We are convinced, and each year's experience convinces us more, that under such conditions really satisfactory work in the district is impossible. On the one hand we are bound by the very principles of our brotherhood-life which do not admit of any one member being very continuously absent from the common life. On the other hand, both because of the hot weather difficulty to which I have above referred and on more general grounds one may lay it down as certain that to influence the district you must be *in* and *of* the district. The nearer your life can approach to the lives of those you want to influence the more persistent and continuous can be the contact between you and them—the greater, by all the laws of human nature, must be the result. In point of fact even here in Delhi I am convinced that we all—except possibly the educational members—suffer greatly from living where we do at a distance from the city, with a considerable establishment of servants and to all intents and purposes under the general conditions and surroundings of a “Sahib's” establishment in this country. Whether any other course is practically open to us it is difficult to say—there are certainly very serious obstacles in the way but the loss involved in our present manner of life is great. I was much interested at coming across a few days ago the following words in a letter from Bickersteth, dated Oct. 6, 1880, to the present Bishop of Truro, then Vicar of S. Peter's, Eaton Square—“I must only mention one point more—of apparently very much smaller importance, but involving in it some real issues of missionary expediency. We are living at present outside the city, and all our efforts to obtain a site for building within the walls have failed. Thus we are a long way from the people among whom we work. I see that one of the most experienced of native Christians, himself in a high independent position under Government, said the other day that had all English missionaries who have come to India lived Hinduized lives among the people of the land, instead of apart among their own people, India would have been Christian before this. This is no doubt strong language and takes no account of the immense difficulty which, to Europeans,

is summed up in the one word 'sun.' Still there are many who think it is substantially true. If your people will ask for us, that we may be guided as to whether some of us ought not to give up in part our present brotherhood life, in order to adopt a mode of life more distinctly native, we should so much thank them." I would earnestly ask any who read these lines and are interested in our work to make in all reality and earnestness the prayer he suggests for us. We need it now no less than we did then. With regard however to the district it seems scarcely open to question that the way to solve the difficulty is to establish a branch Mission at one of the larger towns in the country around Delhi, the members of which—three or four in number—would be almost exclusively given up to this kind of work. A scheme for the formation of such a branch has been as you know already approved by our Committee and endorsed by the S. P. G. who have promised according to their wont liberal money aid. What is now wanted is the men. And these are—it should be clearly understood—wanted not for the district work itself but to take the place in the Delhi band of those men who, having already had experience of itinerating work, are only eager to devote themselves entirely to it. Of course one new man might go into the district, if for any reason it was thought specially desirable, but this is not what we primarily need. One or two thorough educationalists who will take up the work *con amore*, really believing in it as a great missionary agency, together with one or two ready to devote themselves to more general evangelistic work in the city—for the most part in the vernacular—this is what we really and urgently want, and what will allow the scheme for the rural mission—so full of promise as it seems—to take actual form. I had hoped that possibly my visit to England last year might have been the means of securing at any rate one or two such men. It was not—at any rate definitively—though I still hope that one at least with whom I then got into correspondence may perhaps some day join us. But we do earnestly trust that you and all who now clearly realise our wants will do their utmost, by prayer and direct personal effort, to secure their fulfilment. In God's good time it will surely come, and we are content to wait for this, but we pray that it may be hastened.

XI. *Literary labours.* Another sphere to which, according to our original programme, we were to have specially devoted ourselves was that of literary effort. Writing in 1881 Bickersteth said "of the last special duty assigned to us—literary works—I have at present little or nothing to say.....I hope I may be able to render a more

satisfactory account of our work in this line if four years hence I am allowed to review a like period." Had *he* been permitted to make such a review it goes without saying that he would have been able, at any rate after the much longer interval which has in fact elapsed, to render a more satisfactory account. As however he was to our so great loss removed comparatively soon after writing these lines, and it has fallen to me to make this review, I can only again take up his words as to the absence of effort in this direction and hope—though with a very much diminished hope—that if a certain number of years hence "I am allowed again to make such a review I may be able to render a more satisfactory account of our work in this line." Two minor efforts I should notice. Some years since Allnutt started a series of occasional papers addressed primarily to our old students, by which it is hoped we may in some degree keep in touch with those of them at least whose interest has been most aroused by our teaching. We take it more or less turn about to write these papers, working out, within small compass, each our own subject. One hopes good has been done, though it is necessarily of the sort that one cannot gauge. More recently Allnutt—in company with Dr Ewing, Principal of the Native Mission College—has entered on a rather larger scheme, viz. the editing of a fortnightly paper in English addressed to educated natives who have come much under the influence of European education and thought. It is hoped thus to meet the deeper needs of some at least amongst them, and save them from that practical agnosticism and listless indifference as to all religious questions into which the class to which I refer are so terribly liable to slide. Their trial is no doubt a very severe one; the difficulty of letting go so much with one hand, and yet keeping hold with the other of what can rightly be retained and advancing to a higher sounder standpoint of truth and knowledge, is one through which not natives of this country alone have failed to pass successfully.

XII. The last point I wish to touch upon, and that but shortly for the time left to me is very brief, is our brotherhood life on its more inner side. There was much I suppose of experiment in the way in which we were started as a distinct missionary effort, on the lines of a brotherhood and yet in various ways less formal and rigid, more in touch with what one may call the average tone of English Church life than some other bodies who had preceded, or have followed us, in the field. And it can scarcely be amiss now to try in few words to gather up one or two results of these twelve years of experience. Some great lessons of strength one has learnt. I

think, and some of weakness. No words that I could use would enable you to understand the degree of help, encouragement, strength and support which most—*all* of us I believe I may truly say—have found in our common life with its recurring opportunities for united devotion and study of God's word, and, almost more, its very conditions permeated by a common sympathy and a deep bond of fellowship. It has been to some of us at least an extraordinarily happy life. And if there is one country more than another in the world where it seems to me special attention needs to be given to the spiritual life of Mission workers, and to the due employment of all means which will enable them to resist the intensely deadening and hardening effect of the moral atmosphere they breathe, it is India. A common life on lines more or less like our own, would seem to meet this great, this paramount need, as few other plans could. But I suppose almost always in this world for a gain in one direction you must consent to some kind of curtailment, restraint or loss in another. Such I fancy we suffer from in two ways. Together with the difficulties, worries, expense and the like connected, in a quite unusual degree in India, with the married life we lose probably something of a power to enter heartily and in truest sympathy into much of the lives of those among whom we work, bound up as these are above all else with the conditions from which we are separated. I was reading the other day those words of Mr Deutsch's on "that wonderfully fine rule" which was a condition for admission to the Sanhedrin "that the aspirant must be a married man, and have children of his own. Deep miseries would be laid bare before him, and he should bring with him a heart full of sympathy." The rule no doubt contained a principle which—to say the least of it—we ought constantly to remember though we do not act on it. Secondly, the united life itself—full as it has been, as I have already said, of gain and strength to us—and immensely as I believe these advantages outweigh any counterbalancing drawbacks, yet has got its difficulties. For one thing just because we do form so complete, and so entirely a congenial, society amongst ourselves, it makes it the less easy to admit natives, even Christians, quite into the circle of our innermost life. Whatever relations we bear to them, however hard we may work amongst them, we yet always have an inner line—a certain hedge of innermost life amongst ourselves behind which we draw back at times, and where they cannot follow us. And of this they are at least as conscious as we. I can quite imagine that a single missionary;

married or unmarried—amid the singular difficulties that beset him—would have this gain that, if a man of the right mould and temper, it would be easier for him than for us to get really into the closest and most continuous touch with natives. He would go to them not only for their sakes but for his own, thrown upon their companionship, necessarily finding in them his real and closest personal friends. Another thing, the very healthiness, as I hope, and strength of the English atmosphere which we are able to maintain by our constant contact with each other unquestionably adds to the difficulty of becoming all things to all men, of loving as much as possible what is purely and distinctively English in our Christianity, and thus being able the more easily to enter into the thoughts, share the standpoint, appreciate the characteristic and wholly peculiar gifts of a mind so differently constituted from our own as the ordinary Indian mind is. I do not know whether I have conveyed any meaning in this last passage but I cannot write more, and I think you will gather something—I have no doubt I mean something whether I express it or not.

And now I must stop; but once again I would ask you, and all to whom through you these words will reach, to plead for us and for the work of which I have thus summarily spoken, with all its imperfections and weaknesses and needs, its openings, encouragements and blessings, that it and we may be fulfilled more and more with the life of the Holy Spirit, with His gift of great love and patience and wisdom and sympathy and tenderness, that so we may be permitted to win many souls to the life hid with Christ in God.

Yours truly,

G. A. LEFROY.

OCCASIONAL PAPERS

already published.

1. *Letter from Mr BICKERSTETH* (April, 1879).
 2. *Letter from Mr BICKERSTETH* (Sept. 1881).
 3. *Higher Education at Delhi*, by Rev. Dr WESTCOTT (1882).
 4. *Religious Influence in Mission Schools*, by Mr LEFROY (1883).
 5. *Indian Muhammedans*, by Mr BICKERSTETH (1883).
 6. *Two Cold-Weather Tours*, by Mr CARLYON (1884).
 7. *The Leather-Workers of Daryaganj*, by Mr LEFROY (1884).
 8. *Account of Work*, by Mr CARLYON (1885).
 9. *Report of London Meeting in May*, 1885.
 10. *Educational Work in 1885*, by Mr ALLNUTT (1886).
 11. *Mission Work in the Rohtak District* by Mr HAIG (1887).
 12. *Mission Work in India*, by Mr LEFROY (1887).
 13. *India's Religious Needs*, by Mr ALLNUTT (1888).
 14. *My First Two Years in Delhi*, by Mr KELLEY; with
St Stephen's College and School, by Mr WRIGHT (1888).
 15. *Christ, the Goal of India*, by Mr LEFROY (1889).
-

Copies of most of the above papers and of most of the previous annual Reports still remain and may be obtained from either of the Secretaries, G. M. EDWARDS, Esq., Sidney Sussex College, and J. TENNANT, Esq., 19, The Boltons, London, S.W.

Subscriptions may be sent to either of the Treasurers, Rev. J. T. WARD, St John's College, and P. S. GREGORY, Esq., No. 1, New Square, Lincoln's Inn, W.C., to the account of *The Cambridge Mission to North India*, at Messrs MORTLOCK'S, Cambridge; or at the CENTRAL AGENCY FOR FOREIGN MISSIONS, 54, Gresham Street, E.C.



